BEACON LIGHTS FOR PROTESTANT REFORMED YOUTH

JUNE-JULY, 1958
In this issue . . .

FEATURE — page 1
Personal Testimony
Bernie Huizenga

EDITORIAL — page 3
Charles Westra

CHRISTIAN LIVING — page 4
Marriage and Courtship
Rev. H. Hanko

TRUTH vs. ERROR — page 6
A Declaration of Faith
Rev. G. Vanden Berg

BIBLE OUTLINE — page 8
Acts 17:1-15
Rev. H. C. Hoeksema

NATURE STUDY — page 11
Bird Life
Miss Agatha Lubbers

PENCILS AND CHALK — page 13
Scientific Trend of the Times — page 13
Mrs. Delia Slomp
Parent-Teacher Conferences — page 14
Miss H. J. Kuiper

PREVIEWING THE 18th ANNUAL CONVENTION — page 16
Lam Lubbers
It seems that the subject of personal testimony is one that many are afraid to discuss—not afraid maybe, but rather embarrassed. And I think this is because many feel that they have not lived up to it, and do not have the courage to do so. But with all this fear or embarrassment, I believe many have a false idea of testimony. The common idea of personal testimony seems to be that you should rebuke the wicked man every time you see him sin. But Scripture very clearly condemns this. Take a look at Proverbs 9:8, "Reprove not a scorner, lest he hate thee." But look at the rest of the verse. "Rebuke a wise man and he will love thee. Give instruction to a wise man and he will be yet wiser." In other words we should save our rebukes for the brother. Matthew 7:6, "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." But in Luke 17:3 we read, "If thy brother trespass against thee, rebuke him." Our attitude to the wicked man ought to be, "The Lord rebuke thee" (Zech. 3:2, Jude 9).

Does this presentation seem surprising? It surprised me too when I first studied it. It just didn’t sound right. But just prove it to yourself, as I proved it to myself. Turn to the concordance in the back of your Bible and look up the texts containing the words "rebuke" and "reprove." Proverbs 9:7, "He that rebuketh a wicked man getteth a blot." On the other hand, Proverbs 19:25, "Reprove one that hath understanding." Every time the text mentions the brother it says, by all means rebuke him; if he repents, forgive him. You may argue that Jesus certainly rebuked wicked men. He whipped all the money-changers out of the temple and upset their tables. But my answer to that would be: although no mere man has the authority to rebuke the wicked, God does. And that’s who Jesus is, remember. The Pharisees recognized it too, when they came to Jesus and asked, "By what authority doest thou these things? and who gave thee this authority?"

Well, then, is there no testimony that may be given before the world? Oh yes. But those that give it must be qualified. It goes without saying that they must be elect. But they must also have an upright walk before the world. And even more—they must be well acquainted with their belief and must not be ashamed to declare it. II Tim. 1:8, "Be not thou therefore ashamed of the testimony of our Lord." Now, assuming that we are of those who are qualified, our testimony must always be an upright walk.
ence, for instance, but notices that you don’t answer him the same way, you have already testified. But there couldn’t possibly be any testimony without that godly walk. If you yourself are guilty of the same sin as the wicked man, there is no testimony there. That man will think that you are just like him. I think this idea is described in Matthew 5:16, “Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven.” Or in Romans 12:21, “Be not overcome of evil, but overcome evil with good.” But your upright walk will certainly be noticed, and you may even be asked about it. And that is your chance to bear that oral witness. In fact, then you must bear witness and you must be prepared to do so. Peter says in his first epistle (1 Peter 3:15), “Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.” Speak only to those that are willing to listen to you. When Jesus sent out the apostles on their first mission, he warned them not to stay anywhere that they were not welcome but to shake the dust of that place off their feet. The Lord will rebuke those people in the day of judgment.

Now, one more question: where should this testimony be given? Actually, this is practically self-evident. Just say, “Anywhere.” But then quickly add, “Anywhere that the child of God is brought in the line of duty.” If he should show up in a place where he shouldn’t — well, you couldn’t expect much of a testimony from him there either. An upright walk? in a place that he doesn’t belong? Impossible. Answering for the faith in him? No one would ask him if he doesn’t show it by his walk.

But this assignment looks difficult to carry out, doesn’t it? We must walk uprightly? We can’t begin to do this by ourselves. We must always be ready to give an answer of the hope in us? Pretty tough. But that is

(Continued on page 12)
Let's Talk Turkey!

In a few weeks many of us will be registering at the annual P. R. Y. P. Convention in Grand Rapids and making the acquaintances of the folks who have offered their homes to us while attending the convention.

This generous offer is not only an attempt to ease the financial burden that would be ours if we should attempt to house the delegates and visitors in hotels or motels, but more to further acquaintances among the churches. This opportunity to widen our circle of friends is extremely valuable to us especially since our numbers have been reduced.

By disregarding these opportunities and the sacrifices of our hosts, both visitors and delegates have, in the recent past, offended our hosts to such an intense degree that some families, who previously opened their homes most freely, have lost their enthusiasm, and, in a few instances, their interest in supporting our Federation in this way.

Notice, please, we say thoughtlessly and selfishly, for we feel that most of this offense is not due to mischief or malice but just plain and simple thoughtlessness.

We are quite obviously referring to the late-late hours kept by some, with complete disregard to the schedules of their hosts. We have heard of instances where these hosts, aware of the "early morning return" of their thoughtless guests, allowed them to sleep later in the morning and even prepared a second breakfast exclusively for them, and then received the very same treatment the following evening.

Granted, such extremes are the exception, and all those who failed to return at a more conventional hour are not to be considered juvenile delinquents, but let's show some consideration for our hosts! These far-past midnight returns of visitors and delegates have been far too frequent. Sufficient time has always been allowed for the convention activities and the social activities have always been scheduled to allow ample time for a timely return to the homes of our hosts.

These same allowances have again been inserted into this year's convention schedule by the convention committee. All delegates and visitors should have the courtesy, if nothing else, to return to their lodgings at an hour convenient to their hosts.

We are confident that bringing this matter to your attention will go far in solving the problem (since it seems to be one of thoughtlessness rather than of direct malicious intent). All it takes is a little consideration on our part to re-establish and retain the feelings of Christian fellowship that have existed between our Federation and the folks who have been our hosts at various times throughout the years.

Let's begin this year to prove that we are straight thinking young people, mature enough to discipline ourselves without a system of rules, regulations, and reports to the folks back home. Let's place ourselves under a "Courtesy Curfew" while at the convention and plan to return to our lodgings by 11:30 P.M. or at the latest, midnight.

This allows more than sufficient time for all scheduled activities with an ample surplus for informal, "extra-curricular" activities.
In the last article, I had begun a series of a few articles on the subject of Christian marriage and courtship. I was discussing, when my space was full, the basic similarity that exists between a man and a woman, and also the differences. At that time I said that the similarity consisted in this that both a man and a woman were rational and moral creatures who were originally created by God and who could stand in the same relation to the creation about them and to things spiritual. This similarity is necessary if a marriage bond is to be brought about. A man cannot marry a tree or a rock, but must marry a creature who is essentially like him. But besides the fact that there is this essential similarity between a man and a woman, there are also differences. These differences are primarily physical and psychological. And it is also because of these differences that marriage is possible.

It is simply a fact that girls think differently from boys. Men reason logically on the whole, and they come to their conclusions by means of a train of reasoning and logical syllogisms. But women never reason. In fact the sooner you learn this, the better. It is simply impossible to reason with a woman, for she is psychologically incapable of doing this. This is not, however, intended to slight the knowledge which a woman may have. She knows in an intuitive fashion. She knows things without reasoning them out, but comes to her conclusions immediately and without a chain of logic. She knows what is right without reasoning about it and going through a long process of logical argumentation—she simply knows, and that is the conclusion of the matter. And I think that I even dare to say that quite often a woman arrives at the truth more quickly and more clearly than a man.

But it is these differences that make marriage possible. The woman is the helpmeet of the man. She supplies, with her nature, what is lacking in a man. She is a companion and a supplement to his nature. And the opposite is also true. A woman is not complete in herself. She is lacking part of life if she does not have a man to complement what is lacking in her nature. Together, they form one flesh, as is stated in Genesis 2. In the marriage bond, husband and wife become one physically and psychologically. If a man and a woman live together long enough, they begin to think more and more alike. They begin to think the same things at the same time and anticipate each other’s feelings and moods, words and desires. A lengthy conversation is perceived without full expression in words, but is simply a complete and full understanding on the part of both of them of each other. A man can communicate his wishes to his wife on company with a glance or a look; a woman can express an ocean of thoughts without expressing herself in words, and her husband understands and agrees. In the home of a couple who have lived together a long time you will discover that both husband and wife are thinking the same things many times when there has been no outward expression of thought. There is a sort of mental telepathy between a man and his wife, since even psycho
logically they become one flesh in a real sense of the word. They have the same desires, the same interests, the same life more and more.

But there is something else which must be mentioned in this connection. For these physical and psychological differences exist also in the world. And there marriage is terribly corrupted in every manner conceivable. There must be a unity deeper than all this if a marriage is to be true and successful in the deepest sense of the word. And this unity of which I speak is a spiritual unity. Husband and wife must both be believers. They must be brother and sister in Christ if they are to be man and wife in a real sense. They must stand together in their hope, in their calling, in their confession. It is only then that a marriage is true and real, a picture of the relation between Christ and His church.

There is a certain superficial and external unity also among wicked people in the bond of marriage. It is true that not all worldly marriages go on the rocks in the divorce courts. It is true that in the homes of wicked people who have no love of God in their hearts, there may be at least a mutual interest and concern for the welfare of the home and the needs of the children. There may appear to be some sort of a unity which is achieved even outside of faith and the love of God. But this is certainly deceptive. The unity which underlies such a home is a unity of sin. There is a common goal in the life of these people, but it is a goal of sin and evil. They live their life apart from God and apart from His truth, and that is their mutual concern and desire. They may seek the things of this world together, the pleasures of sin and hatred of God and find a certain unity in their mutual desire to do this. They may conclude that it is more pleasant for them and will afford them more comfort to stay together and enjoy the life of a marriage relationship, for divorce and adultery in the home soon enough cause endless misery and trouble for both of them as well as for the children. And while in sin, they are both self centered and interested in their own welfare alone (since this is characteristic of all sin), they may nevertheless submerge their differences and hide their selfishness, willing to contribute for a time to the wellbeing of the home, since it is obvious even to a wicked man that that is the shortest way to have any peace and happiness in this life. To live selfishly in the home and to ignore the wellbeing of the family as a whole will soon end in endless trouble and misery for the parents and the children. Even a man devoid of grace can see that, be it but through bitter experience. In any divorce proceedings both and all are the losers. There are no gainers in anything like that. Even a worldly lawyer will tell you that.

But this unity is after all a unity of sin and enmity against God. I am not speaking of any such thing as that. For even then marriage is not something blessed and filled with joy, but has its own troubles and miseries. The wrath of God abideth on such a home, and there can never be any sense of God's favor and well being. I am speaking of a unity which is spiritual and rooted in the love of God. Where this unity prevails, there will be a happy home life and a deep sense of blessing and well being. And this unity is essential to the Christian home where a boy and girl establish a bond of marriage which is to be a picture of the union between Christ and His church.

H. Hanko
A DECLARATION OF FAITH

We have been attempting to show why it is so important that the present generation of young people consider the matter of carefully and properly discerning the truth in all its seriousness. One of the reasons for this is to be found in the fact that today there has risen all around us any number of religions in addition to the many church denominations that no longer maintain pure truth but have subtly concocted an aromatic mixture of truth and error by which the undiscerning and gullible public is being deceived and carried away.

You may be assaulted next!
Watch out! Don't be deceived!

Seriously, equip yourselves so you will be able to discern the truth and withstand these beguiling seductions of the evil one.

In this article we want to expose some of this deception from “The Declaration of Faith,” a booklet published by a large religious sect that boasts in “being devoted to the purpose of furthering the cause of Evangelism throughout the world” and claims to be “inter-denominational in spirit, Evangelical in message and international in project.” This little booklet contains twenty-two chapters in which the faith of this group is declared with respect to various doctrines and teachings.

In reading some of these articles of faith, one cannot help but being impressed by the amount of truth they contain. For example, “CONCERNING THE HOLY SCRIPTURES” it is declared:

“We believe that the Holy Bible is the Word of the living God; true, immutable, steadfast, unchangeable, as its author, the Lord Jehovah; that it was written by holy men of old as they were moved upon and inspired by the Holy Spirit...”

The article entitled “THE ETERNAL GODHEAD” reads:

“We believe that there is but one true and living God, maker of heaven and earth and all that in them is; the Alpha and the Omega, Who ever was, and is and shall be time without end, Amen; that He is infinitely holy, mighty, tender, loving and glorious; worthy of all possible love and honor, confidence and obedience, majesty, dominion and might, both now and forever; and that in the unity of the Godhead there are three, equal in every divine perfection, executing distinct but harmonious office: in the great work of redemption.”

What Reformed person would hesitate to subscribe to the article dealing with “THE FALL OF MAN”? It says:

“We believe that man was created in the image of God, before Whom he walked in holiness and purity, but that by voluntary disobedience and transgression, he fell from the Eden of purity and innocence to the depths of sin and iniquity, and that in consequence of this, all mankind are sinners sold unto Satan, sinners not by constraint but by choice, shapen in iniquity and utterly void by nature of that holiness required by the law of God, positively inclined to evil, guilty and without excuse, justly deserving the condemnation of a just and holy God.”

But just one more! Speaking of “THE NEW BIRTH,” the Declaration says:

“We believe that the change which takes place in the heart and life at conversion (??) is a very real one; that the sinner is then born again in such a glorious and transforming manner that old things are
passed away and that all things are become
new insomuch that the things once most
desired are now abhorred, whilst the things
once abhorred are now held most sacred
and dear; and that now having had imputed
to him the righteousness of the Redeemer
and having received of the Spirit of Christ,
new desires, new aspirations, new interests,
and a new perspective of life, time, and
eternity, fills the blood-washed heart so that
his desire is now to openly confess and serve
the Master, seeking ever those things which
are above."

This will suffice to give the reader some
idea of the elements of truth that are found
in this Declaration. We intentionally speak
of elements! Of course, no one would
expect to find all the truth contained in
these few quotations. However, one of the
most serious deficiencies of this Declaration
is that it is lacking in expression concerning
some of the most fundamental truths of
the Word of God. This is in itself an
ERROR of no small proportion and it opens
the way to other more obvious errors that
believe and contradict whatever elements of
truth may still be found in one’s “Declaration
of Faith.” Often you find just that.
People, even of so-called Reformed per-
suasion, will refuse to commit themselves
on truths that are very clearly revealed by
God. They shrug the shoulders. They
look for excuses. They aver that it is too
deep, secret, not intended for us, etc. etc.
And this error of refusing to confess all the
truth leads to the confession of the lie in
mixture with elements of truth.

So it is in the Declaration of Faith we
have reference to for under the article on
REPENTANCE we find this:

“...that with open arms of mercy and
pardon the Saviour waits to receive each
penitent who will in unfigned contrition
and supplication for mercy, open the door
of his heart and accept Him as Lord and
King.”

This one quotation is in itself sufficient.
It positively negates every element of truth
that was expressed in the article con-
cerning “THE FALL OF MAN.” It leads
in another article to the teaching of “the
salvation of sinners wholly through grace,
that we have no righteousness or goodness
of our own wherewith to seek Divine favor”
... (all of which is true and too plainly
taught in Scripture to deny) but, in
the same article, that grace through which we
are saved is said to be a conditional grace
and is wholly ineffective until “we come
accepting the free gift of His love and
pardon.”

This error is somewhat explainable (never
justified) from the fact that those professing
it have distorted views of the purpose and
works of God as revealed in Scripture.
Under the heading, “THE PLAN OF RE-
DEMPTION” no mention is made of fore-
ordination, counsel, chosen in Christ, etc.”
though the Bible is replete with terms such
as these but rather the lie of universal
atonement and salvation for all is taught
when it is declared: “that upon simple faith
and acceptance of the atonement purchased
on Mount Calvary, the vilest sinner may
be cleansed of his iniquities and made
whiter than the driven snow.”

This again is logically followed by the
statement under the title: “EVANGE-
LISM,” which reads: “That soul-winning is
the one big business of the church upon
earth.”

Our space is about filled. We could
easily go on and show more of this per-
version of the truth under a pretense of
religious piety. Watch for next month’s
issue when D.V., we will show how this
same program of deception is carried on
today in “Reformed (?)” circles!

Meanwhile, watch and pray that ye enter
not into temptation!

“Let no man beguile you in any wise:
for it will not be, except the falling away
comes first, and the man of sin be revealed,
the son of perdition...” II Thess. 2:3
(R.V.).

G. Vanden Berg
IV. AT THERSSALONICA: (17:1-9)

A. Paul’s Labors:

1. Arrival:
   a. Through what cities did they pass on their way to Thessalonica?
   b. Did they preach there?
   c. Why did they stop at Thessalonica and not at these other cities?
   d. What kind of city was Thessalonica?

2. Paul’s preaching:
   a. Where did the apostle immediately go to begin his labors?
   b. What method did the apostle follow?
      1) What is meant by the scriptures? vs. 2
      2) What is meant by “reasoned with them”? Does this imply that the gospel and faith in Christ are a matter of reason?
   c. What was the theme of the apostle’s reasoning, vs. 3?
      1) Why did he particularly emphasize that necessity of Christ’s suffering and resurrection?
      2) Was this contrary to the Jews’ idea of the Messiah?
      3) Do the two epistles to the Thessalonians shed any further light on the content of Paul’s preaching and reasoning with the Thessalonians?

3. Fruit:
   a. Was there any positive fruit among the Jews? How did the believing Jews evidence their faith? What is meant by “consorted with Paul and Silas”?
   b. What fruit was there among the Greeks? In the light of this information, was the church there predominantly Jewish or Gentile? What is meant by “devout Greeks”?
   c. How is it to be accounted for that “not a few” chief women were converted? Why are they especially mentioned? Why were there not “chief men” among the converts, at least not enough of them to warrant special mention?

B. Persecution:

1. Its cause and motive:
   a. What does vs. 5 tell us of the motive of this persecution on the part of the Jews that believed not?
b. Of what were they envious? cf. vs. 4

c. Compare this persecution as to its motive and character with that at Philippi:
1) In what respect are the two similar?
2) In what respect do they differ?
3) What, then, do the Jewish and Gentile worlds have in common as to their attitude toward the gospel? Receptive? Opposed?

2. Method:

a. What kind of men did the Jews use as tools of their persecution?
1) What is meant by “lewd fellows of the baser sort”?
2) For what did they use these lewd fellows?

b. What was the idea of setting the city “on an uproar”?

b. Whom did they intend to bring out to the people?

d. What is meant by “bring out to the people”?

e. Did the Jews succeed in doing this? Why not?

f. Why did they substitute Jason and certain brethren? Who is Jason?
1) To whom did they bring them? What was the governmental set-up of Thessalonica?
2) What was the charge against Jason and the brethren?
   a) Was this charge true?
   b) Where did we hear of this charge before?
   c) What does this charge show concerning the Jewish forces of persecution? Did persecution arise merely locally, or was there a concerted movement on the part of the Jews?
   d) Is this persecution quite in harmony with “his blood be upon us and our children”?
   e) How does the apostle characterize this opposition of the Jews in I Thessalonians 2:14, ff.

3. Result:

a. What was the attitude of the rulers?

b. What is meant by this taking of security?

1) Was this merely a bond for a later court appearance, or did they exact some kind of promise from the brethren that this uproar would not be repeated, and that therefore Paul and Silas would be prevented from further activity here for the present?

2) Is this to be characterized as a sane and level-headed action on the part of the rulers, or as a very wicked and unjust decision?

3) Does Paul possibly refer to this incident when he says in I Thess. 2:18 that Satan hindered him?

c. Why did the brethren send Paul and Silas away? Is this to be justified, or should they have remained?

V. BEREA: (17:10-15)

A. Labors:

1. Place:

a. Where was Berea located?

b. What undoubtedly was again one of the main reasons why Paul labored here?
2. Reception:
   a. Nothing is said here of what Paul preached. Can you conclude from vs. 11 what was the nature of his preaching?
   b. What was the attitude of the Bereans?
      1) What is meant by "more noble Series?"
      2) What is meant by "readiness of mind"?
      3) Was this, then, a case where the reception of the gospel was due to the attitude and readiness of man?
   c. How especially did the Bereans indicate this nobility?
      1) Does this searching of the Scriptures indicate doubt and suspicion on their part?
      2) What does this show as to their attitude toward the Word of God?
      3) Is their method the one to be followed also today?

B. Fruit:
   1. Positive:
      a. Who are meant by "many of them," vs. 12?
      b. What appears to be the difference in constituency between the church at Berea and that at Thessalonica?
      c. What is the significance of "therefore," vs. 12?
         1) Is there a connection between "searching the Scriptures" and believing?
         2) Can it be said that this is the inevitable result of searching the Scriptures? Is it possible that men should imitate the Bereans, but that instead coming closer to the truth they go further away from it?
   2. Negative:
      a. Who occasioned the persecution at Berea?
      b. Why did these Thessalonian Jews interfere at Berea?
      c. What method did they follow again?
      d. What did the brethren do with Paul? With Silas and Timothy? Does this prove anything as to the attitude of the missionaries toward persecution? Did they leave because of fear? If so, why did Silas and Timothy remain?
      e. Where did Paul next go? Why did he now send for Silas and Timothy with such urgency?

They are safe, who never err;
They've no regret at all;
They never know remorse and pain
Nor have a tear to fall.
They never need be humble, for
They never do a wrong;
They never feel the tempter's hand
Nor hear the siren's song.
They never pay the piper's price;
They never shout and sing;
They don't do this or that—in fact,
They don't do ANYTHING!

If I could always clearly see
The reason for God's way with me;
If I could fully understand
And see all things as He has planned;
Then I of faith would have no need
Nor constantly for grace to plead.
But now, I cannot see the way;
What shall I ask, what shall I say?
Lord, Thou art Great, and Wise, and Good;
In deep humility, I would
But blindly follow in the way,
And live by faith anew each day.
For, lo, the winter is past,  
The rain is over and gone;  
The flowers appear on the earth;  
The time of the singing of birds is come,  
And the voice of the turtle-dove is heard in our land.

Solomon’s Song  
Cant. 2:11-12

Yes, the winter is gone and spring is come and the poetry of earth is evident in every created thing. The creation as it is revealed following the cold of winter is one continuous and inexhaustible expression of the handiwork of God.

Still we’re so likely to fall into the error of becoming accustomed to these things and to grow a little dulled from a sort of fatigue of familiarity. We forget the feeling of the warm sunlight upon us. We take for granted the awakening spring flowers and the grass becoming green in the warm spring sunshine.

We all must confess, I am sure, that we are so often preoccupied with our daily tasks and problems that we forget to thank God for having been faithful to his promise and for having awakened once again all nature resplendent and beautiful after the cold of winter.

Yes, the time of the singing of birds is come. We who live in the temperate zone are especially aware of this, more so undoubtedly than those who live in the more torrid areas of this vast globe. He who is not stirred to response by the song of the returned birds is a very unusual, yes, thankless Christian.

Certainly you have caught yourself trying to imitate the inimitable song of the warbling bird or have been prompted to sing because of the thrilling song of the early morning lark.

Birds pluck at our attention with their tumultuous songs and vivid colors. Our eyes are entranced by their flight against the sky as they soar to heights which soon bring them out of sight.

Our poetry is full of birds. Our language abounds in figures taken from this form of animal life.

With this introduction let’s make a few elementary beginnings. The only essential equipment is a pair of observing eyes and listening ears and then questions will soon be flooding our minds.

That robin’s nest outside my window — Hmm, is it only the mother robin that builds the nest or does father robin help too? How long does it take bird eggs to hatch? If an egg is taken from the nest will the mother notice? Can she count? When birds roost at night, and fall asleep, why don’t they tumble off their perches?

Here we go then in this questioning mood with the intention to find out what? ... why? ... and how? ... in the world of birds, one of man’s best friends.

Do all birds have feathers? They do when they grow up because feathers are as characteristic of birds as is the hair of mammals. It is interesting to notice that according to the evolutionist, feathers are the adapted and modified version of what once were scales because he believes that the bird evolved from a reptilian form to the form that he is today.

This we deny, of course, because we believe that according to Scripture birds and
reptiles were created on the fifth day each according to his own kind.

We further observe that when birds are in their babyhood feathers are often no more than downy fuzz. Here, however, we must make a necessary distinction. The distinction is between birds called *altricial* and *precocial*.

Many birds are born naked and do not have the downy fuzz spoken about in previous lines at the time of their birth. These birds are raised in well-formed nests and called altricial. The nests are usually very complex in structure because they are used for a long time.

Among the altricial species are robins, blackbirds, catbirds, sparrows, warblers, flycatchers, and, in fact most of the tree-inhabiting birds as well as some ground nesters. The altricial species which do not make complex nests always find a well-protected cavity in which to rear their young.

On the other hand, the young of pheasants, quail, grouse, ducks, snipe, plover, gulls, terns, turkeys, loons, and grebes leave the nest shortly after hatching and accompany their parents on foraging expeditions. Their bodies are pretty well covered with down and feathers when born. Such birds are precocial and they make nests which are sometimes nothing more than a loose collection of sticks and stones. They are just to hold the eggs until the time that the young are born and are ready to move about, following their elders.

It is a known fact to most of us, I believe that all birds lay eggs but that which may not be so evident is the answer to the question whether all birds of a given species always lay the same number of eggs?

Interesting experiments have been made in this field of study and these experiments and studies have shown that circumstances being normal, the number of eggs does not vary a great deal. A robin usually lays three to five eggs in a clutch, a phoebe five or six, or so. But if it happens that some of the eggs are removed, what then?

It is exactly at this point that the experiments have been most telling. If it happens that some of the eggs are removed, a bird may lay replacements. When that happens, she calls on a reserve of fecundity. This makes it easier to understand how our domestic chickens have been bred to their prodigies of production.

The classic case concerns a flicker (golden-winged woodpecker). All the eggs except one were removed from this flicker's nest; and the theft was repeated daily to see how long she would go on laying replacements. The baffled but seemingly determined flicker laid seventy-one eggs in seventy-three days.

Interesting to say the least, but until next time I remain yours for a better understanding of bird life and God's great outdoors.

Agatha Lubbers

---

**RECENT CONTRIBUTIONS GRATEFULLY ACKNOWLEDGED**

Mr. Maurice Klop .................. $ 3.00
Mr. Raymond L. Bruinsma ........... 2.00
Mrs. R. Rooda ........................ 1.00
Southwest Prot. Ref. Church .......... 21.57
Randolph Prot. Ref. Church ........... 4.49

**PERSONAL TESTIMONY**

(Continued from page 2)

why Jesus died and rose again. He paid the price of our sins and now gives us new life; he puts a hope in us so we have one to answer for and gives us the grace of his Spirit to testify — no longer to keep our light under the bushel, but in the window so all can see. Only through grace does God give us the power to do this.

Bernie Huizeng
In the present day world Science is one of the most important subjects for discussion.

Everybody must study Science. We must begin it in the primary department of our schools. The world at large is becoming alarmed and fearful. We have taken the science students out of our universities and given them a gun to carry. Now we must rectify our mistake by searching out of our schools all those who are a bit scientifically inclined. The main reason is to get ahead of our dreaded enemy—Russia. They do not understand that there will always be a Russia even if we should subdue this one, because man must become more fearful as the end of the world draws nigh and the signs of the times become more evident.

It is said that in the next twenty years the country’s need for scientists will double, and that our hope rests on today’s high-schoolers. Inducements must be made now to interest them in science.

Science has always lured youth. The efforts being made by this country to increase youngsters’ interest in science is the greatest ever seen on the face of the earth—with one exception. That exception is Soviet Russia, which graduates twice as many scientists and engineers as we do. Science in schools there is a must in their educational program; in ours it is only voluntary.

Help is therefore being extended to youth all over the country. Some of our universities give summer jobs to high school boys and girls talented in science and mathematics. Their salaries help them meet first year college expenses and introduce them to books and other material on science. Under a New York City Board of Education program, thirty high school students spent the summer as assistants to industrial engineers and scientists at $50 a week. Some 15,000 industrial organizations are concerned with research, and they could attract and aid 100,000 gifted youths.

Student employment programs similar to O.R.O.’s have proved their worth at Dow Chemical Co. in Texas and Michigan, at the National Bureau of Standards, Washington, D.C., and at Hughes Aircraft Co. in Culver City, California.

One group of high school students was handed a man-sized research problem: “If the Soviet Union made an all-out thermo-nuclear attack on the United States, how would radioactive fall-out affect the Eastern seaboard?” This was part of a study O. R. O. was doing for the army. There was much work connected with this but the youngsters liked it.

In attracting youngsters to Science, surveys indicate that the one greatest influence is his teacher. Therefore, in the campaign to lure teen-agers into research, teacher assistance is of prime importance. Some boards of education place teachers in industrial plants during the summer in order to get first hand scientific experience.

Elementary teachers are urged to introduce projects dealing with weather, health, plant life, the stars and other aspects of science.

If a child is an able student and science-minded there is no doubt that his talents will be in demand in the teaching field, in research, in industry and in the health fields. The child need not be a genius. The great bulk of scientific discoveries are made
by men whose intelligence is somewhat above the average.

U. S. scientists expect soon to be able to measure space distance by bouncing radar signals off the nearer planets and the sun. The radar method will permit precise distance measurements to the moon, the planets and the sun.

We are now interested in doing every-

thing to get control of the moon so we can establish military bases there ahead of Russia. Millions of dollars are being spent in every field of science to preserve this old worn-out world and make it a paradise. What a surprise it will be when He who sits in the heavens and laughs, will come and with real atomic power destroy all things to usher in the new world order.

Mrs. Delia Slomp

PARENT-TEACHER CONFERENCES

The day that little Johnnie and Susie set out for their first day in kindergarten, their entire knowledge is based on the home. In a few weeks it will include a schoolroom, a teacher and a host of new friends. In a matter of several years, these two will have gone through several grades, each taught by the same teacher and undergoing the same experiences. One would think each should have the same reaction to new situations, the same amount of knowledge and the same degree of enthusiasm for school. Yet each is different.

Let us look prior to that first day of school. Actually, the first few years of each Johnnie’s and Susie’s lives were more formative than the ones in the early grades. Each family had set up its own pattern of conduct, language, manners and morals. And, as each child accepted that which his parents did, it can easily be seen why Johnnie and Susie are basically different. No matter how parallel their lives seem to be in school, their fundamental home training and background will always distinguish them. Scripture teaches us: “Train up a child in the way he should go: and when he is old, he will not depart from it” (Prov. 22:6). The home, then, is the builder of all later attitudes, manners and behaviour.

But let’s return to Johnnie and Susie. Few people realize the emotional disturbance caused in many children when leaving home for school. With two loving guides, loyalty is often torn between the home and the school. School children yearn for teacher’s recognition but beneath everything else, desire the secure knowledge of their parents’ attitude and love. The approval of teachers can never compete with the love of parents in motivating children’s learning.

If, then, there are differences between home and school, how can they be solved? What must be done in order that the two may work co-operatively for the benefit of each child? And, from our own distinctive point of view, how can the children under our guidance be led in Christ-loving ways to become the most lively, yet steadfast and firm Christians in the church of tomorrow?

Before one can solve any problem, one must know that with which he is working. Parents and teachers should know first of all what to expect of a given child or age group at one particular level. The mother and father in the home learn to know their child gradually and see him develop in many phases. To the beginning teacher, and even to those who have taught many years, potentials and abilities must be found and studied before she can proceed. Often it takes her an entire year to study and understand one child; and then he passes on to the next grade.

Differences are also found in educational procedures. What has been done in the past is often being replaced with other procedures now. And because parents ar.
interested in their children learning and being successful in their work, it is the responsibility of the teacher to inform them of the progress that is being made. Parents should be helped to understand their children physically, emotionally and socially, not only as a "curriculum absorbing unit."

In reporting pupil progress, educators have used three methods. The first, with which we are acquainted, is the report card method. Secondly, that of conferences and thirdly, a combination of the two. Of the three, the third, that of having report cards interwoven with conferences, is becoming more popular, especially in the public schools. In many Christian schools, report cards are supplemented with the conferences, very rarely replaced by them.

There are two kinds of conferences. The first is the group meeting, generally held with one purpose in mind that should be brought to the attention of the group. This group meeting may be held for purposes of introducing a new grade to parents, describing the goals which should be attained throughout the year. Here, too, parents may meet other parents with children the same age level as theirs. Many a parent has gone home from such meetings, relieved that she is not the only one with a certain type of problem.

A variation of this group meeting is the "question and answer" type of meeting. Questionnaires are previously sent out and collected. A program can then be arranged in more detail. This usually develops into a panel or a general discussion.

Another type of group meeting is one for the purposes of instruction. The more understanding of school procedures, the more harmony and co-operation one will find between home and school. The preschool roundup for beginning kindergartners and their mothers is an excellent example of such a meeting. Open House demonstrations, Achievement Day displays and lectures are other examples of group meetings held for the purpose of instruction.

The second and more common type of conference, however, is the private parent-teacher conference. The teacher makes her preparations for the meeting by gathering examples of the child's work and making note of specific instances of certain attitudes. Friendly greetings upon the arrival of the parents establish good relationship and convinces both parties that this conference is to be the medium through which their particular child may be helped.

Perhaps one of the hardest conferences is the one called because of misbehaviour. Emotions of both parents and teachers are highly colored and often emotional outbursts occur which later both parties wish had never happened. An emergency meeting such as this calls for special attention and prayer for guidance by both teacher and parents. At the meeting, the purpose should be stated as simply as possible. Though difficult to do, one should try to divorce the action or misbehaviour from the pupil himself without being too objective about it. Once it is clearly understood that the misconduct and not the child is disliked, the conference may terminate successfully.

After the conference, which may take anywhere from fifteen to forty-five minutes the teacher may make her report. Note-taking during a conference is generally frowned upon, but a brief, objective report placed in the child's cumulative folder is often helpful to his next teacher. The report would contain the date of the interview, who initiated it, the difficulty met and the cooperative planning done. This is not done to "tattle" to the next teacher but is a sincere effort to help her understand the child.

The ideal in parent-teacher conferences has not been met. A regular schedule is hard to establish due to working hours of parents, baby-sitting problems and other meetings as society or catechism. At present, many parents and teachers must be content with brief talks at Mothers' Club,
PTA and Open House. Far from being private, these hurried discussions often are mere formality unless a persistent problem arises, then, usually a private conference is scheduled or the parties involved retire to a private room.

The solution for our schools for better understanding of the home? Perhaps we can arrange conferences by means of a questionnaire; perhaps we can improve our methods at Open House and PTA. I believe this matter needs a lot of consideration, for only through complete understanding between home and school may our Johnnies and Susies have the secure conviction that parents and teachers are interested in their welfare; that they love them and want to guide them in the steps of their Master Teacher. Through these combined efforts, may they, as covenant children, love and seek to attain knowledge of this wonderful world which reveals their Maker. Whatever the solution, may we as parents and teachers always strive for better understanding of each other in bringing up God's covenant youth—to the best of our abilities.

Miss H. J. Kuiper

Previewing the 18th Annual Convention

Do you think it's a little early to think about the Convention? It isn't! It's just two months away; it's just two months until the Eighteenth Annual Protestant Reformed Young People's Convention.

As with all conventions, we too have chosen a unifying theme which is taken from Revelation 3:11, “Hold Fast What Thou Hast.” The speakers who will develop this theme are the Reverends Herman Hoeksema, Gise Van Baren, and George Lanting. Rev. Hoeksema will address the mass meeting under the theme, “Holding Fast The Truth,” Rev. Van Baren, our past federation president, will give the second speech, “Fighting The Battle Of Faith,” and Rev. Lanting will highlight the banquet with his speech, “Standing Unto The Day Of Christ.” Especially, in the light of the world turmoil and the ever-present struggle of the church in maintaining the truth, we felt that this theme would be most timely.

Let's go back to last August when all this started. Each year the Federation Board has the difficult task of choosing the next host society from the invitations received. After the usual delaying, our president Tom Newhof, announced that next year host would be the societies of Creston and Hope. Although we didn’t start working on the convention immediately, our societies had their first combined meeting in November for the purpose of forming committees. At that time Dave Engelsma was chosen to be our convention chairman. Under his able leadership we are planning a convention that will fulfill the purpose for which they have been organized.

Rev. C. Hanko, back in 1954, wrote this concerning undesirable trends in our conventions: “...we would make a very serious mistake if we assumed an attitude of having attained our goal. Complacency is always wrong and very dangerous. Stagnation is the ruin of any organization... We shall always welcome 'bigger and better' conventions as long as they serve their purpose of edifying, solidifying and unifying our Protestant Reformed youth in the principles of truth God has entrusted to us as our peculiar heritage. We shall bitterly bemoan the day if and when this purpose is lost from sight.”
ORIGINATILITY, we decided, could be the key to a successful convention. Rear-
arrangement of the speeches, additional ac-
tivities, and a well planned schedule of
events have been combined to make this
convention the best ever. So, look at the
coming convention for —

1. a Mass Meeting under the stars, or,
under cover if rain is imminent.
2. a Get-Acquainted Hour that is en-
tirely different and more than a get-
used-to-the-strangers hour.
3. a badge and booklet that you'll be
proud to show and to keep.
4. an Outing with a treasure hunt and
group games as well as volley ball
and softball.
5. swimming for social and for real swim-
mers.
6. an interesting Fellowship Hour at the
outing with a singspiration, a debate,
and maybe a late lunch.
7. a change! Rev. Van Baren will speak
in the morning to a fresh [I hope]
audience.

Say, why am I telling you this, why don't
you just come and see the convention we
have planned?

We are sure that with your help this
convention can exceed the best of the past
conventions. That former conventions have
been rewarding, we know by the impres-
sions written by enthusiastic conventioneers.

About speeches —
“I think that our conventions give the
young people an opportunity to become bet-
ter acquainted and also give us a chance
to hear speeches by ministers whom we
might not otherwise hear.”

About the banquet —
“As with other conventions the banquet
was again the highlight. It seems as though
all the spirit, all the fun, all the serious
thoughts come to a climax around the ban-
quet tables. When we think back we see
men with loaded trays following their wives,
plates piled high with ham, young people
leaning back with satisfied looks, and mo-
ments of concentrated thought on the speech
and music. And now we look forward in
expectation to the next convention.”

About Christian fellowship —
“I was very much impressed by the con-
vention. May I express it in this way: For
me it was a new and different experience.
Perhaps it is the feeling of an unsurpassed
satisfaction that one gets from Chris-
tian fellowship.”

In closing, in the name of the societies
of Hope and Creston, I wish to extend an
invitation to all interested young people.

Lam Lubbers

LAST YEAR’S CONVENTION

Last year’s convention was held at
Fourth Church on August 6, 7, and 8.

Tuesday morning lodging arrangements
were made for out of town delegates and
visitors. A mass meeting was held that
night with Rev. Hoeksema speaking on the
first point of the theme, “Our Calling to
Obedience.” His address was on “Obe-
dience as Such.”

On Wednesday morning registration
and get acquainted hour took place and after
a business meeting, lunch was served in
the church basement. Wednesday afternoon
and evening were spent at the Christian
Reformed Conference Grounds. Everyone
had a good time with swimming, boating,
basketball, and volley ball. Rev. C. Hanko
spoke on “Obedience in the World.”

Thursday morning a pancake breakfast
was held in the church. After a miscellane-
ous program, lunch was served. Thursday
evening the banquet took place and Rev.
R. Veldman was the speaker of the evening
on the theme, “Obedience in the Home.”

We enjoyed very much being your hosts
last year, and are looking forward to going
to this year’s convention at Hope and Creston
on August 5, 6, and 7. We hope to see
you there, too.

Melva Wiersema
MAYBE YOU CAN'T GO THE FORD-way

BUT GO Anyway TO THE

18th Annual P.R.Y.P. Convention

at CRESTON and HOPE

For further details see page 16